The Orthodox Herald

Read in more than 7500 households

Volume 53, No. 7 ISSUE 630 November 2004 www.orthodoxherald.homestead.com

STILL AROUND

The Orthodox Church celebrates the Synaxis of the Archangels Michael and Gabriel and the rest of the archangels on November 8/21. The word Synaxis means the gathering of believers to celebrate a feast or to remember a saint.

The Scriptures do not mention exactly when the angels were created; but Holy Tradition, as told in the writings of the Fathers, especially St. Damascus, tell us that they were created out of nothing before the material world and humans were created.

However, we do find that angels are mentioned in the Bible more than 300 times and in each case, they are said to be sent by God to perform a service. The word angelos, which is Greek, means "who is sent" or "messenger." This name was given to them by God because as we are told in Hebrews 1:14: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation."

Angels have a tremendous authority; however, it is limited to doing only the will of God. They never deviate from God's message, nor dilute it, nor change His plan.

Angels are present around us at all times whether we are aware of them or not. They are nearer than you think for God has given "his angels charge of you, to guard you in all your ways." (Psalm 91:11). They are given to us to help us in our earthly struggles and, at the time of our death, an angel will be there to comfort us, and give us peace in that critical hour.

So we see that angels are present now as well as in Biblical times. We pray to Archangels Michael and Gabriel commemorated on November 8/21: "O Leaders of the heavenly armies, although we are always

(Continued on Page 51, Col. 1)



PRAYER OF THE OPTINA HERMITAGE

O Lord, grant that I may face everything this day holds in store for me with composure.

O Lord, grant that I may wholly resign myself on Thy Will.

O Lord, instruct and support me every hour of this day.

O Lord, reveal Thy Will to me and those around me. Whatever tidings I receive in the course of the day, grant that I may receive them with peace in my soul and the firm conviction that everything happens according to Thy Will.

O Lord, Great and Gracious, guide my thoughts and feelings in all my deeds and words; in all unforeseen circumstances, do not let me forget that everything is decreed by Thee.

O Lord, grant that I may deal prudently with everyone near and dear to me, offending none and embarrassing none.

O Lord, give me the strength to endure the weariness of this day and all its events. Guide my will and teach me to pray and love everyone without partiality.

Amen.

THANKSGIVING PRAYER

I will give thanks to You, O Lord, with all my heart, for You have heard the words of my mouth.

You made the earth, O God, and all that it contains.

(Continued on Page 51, Col. 1)

ENTRANCE OR PRESENTATION

On November 21/December 4 we see listed one of the four Holy Days dedicated to the Mother of God. Two names are commonly found for this day. Both are appropriate. One is the Entry or Entrance of the Mother of God into the Temple and the other is the Presentation of the Mother of God into the Temple.

This day is discussed not in the canonical scriptures but in the Protoevangelion of James where it states: "And the child (Mary) was two years old, and Joachim (her father) said: 'Let us take her up to the temple of the Lord, that we may fulfill the promise we have made, lest the Lord warn us, and our offering not be received.'

"And Anna (her mother) said: 'Let us wait a third year, in order that the child may not seek father or mother.'

"And Joachim answered: 'Invite the daughters of the Hebrews that are undefiled, and let them each take a lamp, and let them stand with the lamps burning, that the child may not turn back, and let her heart be captivated with the temple of the Lord.'

"The priest received her, and kissed her, and blessed her saying: 'The Lord has magnified your name in all generations. In you, in the last days, the Lord will manifest His redemption to the sons of Israel.'

"And he set her down upon the third step of the altar, and the Lord God sent grace upon her."

The placement of this day "on the Church Calendar is most interesting because it comes at the beginning of the Nativity Fast, which is preparing us for the Birth of Her Son, Jesus. The nearer we draw to Mary through our prayers, our obedience and our purity, the more will we be ready to

(Continued on Page 51, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY NOVEMBER 2004

DIED: MATUSHKA MARIA TKACHUK, widow of Fr. Igor, (OCA) in Elmhurst, NY
PANI PAULINE GIDO, wife of Fr. John, (ACR) in Ambridge, PA

AS EARLY AS THIS YEAR, our country for the first time will no longer have a Protestant majority according to the Univ. of Chicago's respected National Opinion Research Center. Three explanations are given for this: Mainline churches did not require enough commitment, theologically or evangelistically, from congregants, whose enthusiasm waned accordingly; denominations that started out aggressively courting members turned to other tasks, such as social activism; and birthrates dropped.

THE GOLDEN AGE OF RUSSIAN ICONS: Novogrod the Great is on exhibit at the Walters Art Museum, 600 North Charles St., Baltimore, MD. For more info www.thewalters.org. The icons shown are done in several media. The exhibition offers a layered perspective on the urban and cultural fabric of one of the world's most remarkable medieval cities. Where else could you see a full iconostas from the 15th century church of SS. Peter and Paul? It is a large dramatic screen made in the famous Novogrod style.

THOSE VISITING ATHENS can now attend Sunday Matins and Divine Liturgy served in the English language. The church can be found downtown.

THE NATIONAL CZECH AND SLOVAK MUSEUM in Cedar Rapids, Iowa is looking for information on how Christmas was celebrated in these countries. Information is also sought on Christmas tree ornaments. Write Dell M. Mills, 2347 330th Street, Walker, Iowa 52352-9633.

ONE OF THE FEW WORLD CAPITALS in which no Orthodox Church can be found is Beijing, China. The Church buildings on the grounds of the Russian embassy were destroyed in 1954, and the last Orthodox Church in the city was closed in 1962. Recently, Bishop Mark of the Moscow Patriarchate visited Beijing to discuss this problem.

MATERIALS FOR CHRISTMAS AND ADVENT PLAYS can be ordered from Antiochian Publications Dept., 358 Mountain Rd., Englewood, NJ 07631. Phone 201-871-1355 or fax 201-871-7954.

A TRAVELING VOCATION ICON has been written by Ray Mastroberte for the Byzantine Catholic Church. Copies have been sent to all parishes. Each week the icon will be in the possession of a family unit which agrees to pray that week for religious and priestly vocations. The icons will travel until April 3, 2005.

THE ASSOCIATION FOR CHRISTIAN THERAPISTS is an ecumenical group which numbers 870 members in 14 countries and includes physicians, nurses, medical technicians, dentists, psychologists, social workers and clergy. They believe that the spiritual dimension helps in the treatment and recovery of their patients and add prayer to their care of patients. Today, Medicare mandates that a person's spiritual needs be addressed in hospice care.

A NEWLY-DECLARED SAINT of the Serbian Orthodox Church and the first American-born Serbian saint is St. Varnava (Barnabas). He was born in Gary, Indiana in 1914 but went to Sarajevo, Yugoslavia in 1923 when his parents resettled there.

AFTER ST. NICHOLAI OF ZICA died in 1956 at St. Tikhon's Monastery in So. Canaan, PA, he was moved to St. Sava Monastery in Libertyville, IL. He rested here until the early 1900's, when he was transferred to Serbia. A monument to his memory is being erected at St. Sava Monastery, to mark the site where he reposed. An annual pilgrimage will be held. Donations may be sent to St. Nicholai Memorial Fund, 32377 N. Milwaukee Ave., Libertyville, IL 60048.

THERE IS A CATHEDRAL IN ANTIOCH, which is located in present day Turkey. Turkey is a secular state, which is 98% Muslim. Clergy are not allowed to wear clerical dress outside of the church. This also applies to foreign or visiting clergy. The Turkish government forcibly closed seminaries nearly 30 years ago. This has affected the Orthodox because Halki, the Greek Orthodox seminary, was closed. Because of this there are very few Turkish clergy under 60 years of age. This is strangling the church without direct persecution. Because of pressure from the Muslim community, the Christian community remains quiet and hides its presence from the general public.

IN THE DWELLING OF THE LIGHT: PRAYING WITH ICONS OF CHRIST, Rowan Williams, the Archbishop of Canterbury, writes that Christians … can enrich their faith through contemplation of icons. He explains how dark and light and particular colors are used but warns that viewers are to look at an icon prayerfully not analytically. If viewers open themselves to the icon, God's energy can flow through the image. For info www.erdmans.com. Published by Erdmans 2004.

THE CORPORATE ANGEL NETWORK arranges free flights for cancer patients to treatment centers using empty seats on corporate jets. Phone 914/328-1313 or patient toll free 866/328-1313.

(Continued from front page)
STILL AROUND

unworthy, we beseech you that with your prayers you may encircle us with the protection of the wings of your angelic glory. Watch over us as we bow low and earnestly cry out to you: 'Deliver us from trouble, O Princes of the heavenly armies.'"

(Continued from front page)
THANKSGIVING PRAYER

You have given us a share in Your life.
All creation sings praises to You.
As our forefathers gave thanks to You after coming to these shores,
We, Your unworthy servants, also give thanks on this day
for' all Your benefits throughout our history.

(Continued from front page)
ENTRANCE OR PRESENTATION

celebrate His Nativity. As the Tropar and Kondak, special hymns for the day teach us: "Today is the preview of the good will of God, of the preaching of the salvation of mankind. The virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Fulfillment of the Creator's dispensation."

and

"The most pure Temple of the Saviour; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven!"

PRESS FUND

Just saying spasebo/thank you does not seem to be enough to show how much I really appreciate your help in keeping us publishing. It would not be possible without your help to this fund and the other funds. As much as I appreciate your monetary contributions, I also am very much touched and uplifted by your notes and calls. I cherish them all.

Ann Dorozynski, Paul Laskovich, Irene Allen, Anonymous (3), Julie Bockhaus, the Eastern Orthodox Community in Camp Lejeune, NC, with its chaplain Fr. Eugene Wozniak, Walter Palchek, Al and Donna Previte, Ann Worobey, Michael Horvath, Ethel Watlock, Mrs. A. Baack, Mary Ann Bacsik, Scott and Susan Boris, Catherine Shaffchick, Lubov Dechio, David and Helen Glovach, Helen Zak, Elizabeth Slanta, Olga H. Peck, Julia Sinay, Lawrence Grivna, Helen Margitich.

Dormition Alms for health of wife Diana from Joseph Burchick. For health of Theodore, Eileen, Betty and Leonty by Matushka Nina. Michael and Edythe Bondarchuk in memory of dad and mom V. Rev. Averky and Matushka Dran Bondarchuk and Fr. Basil Stroyen. Anne Polehinke in memory of parents Steven and Anne Dotz and son Steven Burch. Thomas Ridgik in memory of mother Anna Tarris Ridgik. Evelyn Bekish in memory of husband Harry, sister Dorothy Pawlikowsky, brother Alex Pawlikowsky. Matushka Eleanor Krell in memory of Fr. Adam Krell and David Krell. Carolyn Herman in memory of parents John and Leona Hutchko. In memory of Alexander Romanchuk of Lynn, MA.

HEARING HIS VOICE

"Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him and he with me." Revelation 3:20.

During Great Lent and specifically on the 4th Sunday we hear much about St. John Climacus and his book, "The Ladder of Divine Ascent." It is too good a spiritual guide for us to forget about the rest of the year. Here is the comment on Step 27 which was written by Matthew the Poor based on the quote from Revelations given above.

"How often have we stood weeping looking far away up to heaven where we think the Lord Jesus lives! But He is present here and standing before us, and all that prevents us from encountering Him is our heart's lack of perception! How often have we stood praying before Him, begging Him to speak to us, hoping that we might hear Him, but it was useless! Nothing but our preoccupation with our daily problems prevents us from hearing His voice. He never stops calling us by name.

The mistake we make is that we want to see Him in the midst of the daily events that fill our mental and emotional emptiness. But, in fact, the Lord is here now in spite of all these things, in spite of time and events which He controls according to His own wise plan. The alert and average soul notices the touch of His hand writing the story of its salvation through the years and succession of events.

Our successes and failures work together in a positive way guided by the Almighty for our salvation. Temporal losses are not spiritual losses. Trouble, sadness, pain and sickness are the language of divine providence – its secret code – which when deciphered in the Spirit spells resurrection, joy and eternal glory."

CLUTCHING THE CROSS

It was an image of hope in the death and chaos that ended the three-day Beslan school siege – the picture of a girl's bloodied hand clutching a golden cross.

Victoria Ktsoyeva - 14 - said she prayed every day while held captive, not letting go of the cross even as she plunged into unconsciousness after being wounded in the violent climax of the siege that killed more than 330 hostages.

Fearing the chain holding the cross around her neck might break, Viktoria took it off and wrapped it around her left hand when the siege began. The cross was a gift from her Orthodox parents. Viktoria said she wasn't very religious but always wore her cross. During the siege, the tiny cross became her object of hope. "All three days I held it in my hand and prayed," Viktoria said. As she faded in and out of consciousness she clung to hope and to her cross.

"I felt that if I had that cross in my hand and if it was still there, then everything would be fine."

The only signs of her wound are three small stitches on the right side of her forehead. But X-rays show a half inch piece of shrapnel in the center of her brain which will be left in place unless complications develop.

"O Lord, save thy people and bless thine inheritance."

SORROWING FATHER

This year when we have troops serving overseas in a dangerous situation, Veterans' Day has a poignant meaning. The day originally commemorated the signing of the armistice that ended World War I on November 11, 1918. President Woodrow Wilson proclaimed it a day of remembrance the following year. In 1938, the day became a federal holiday. In 1954, Congress changed the name of the day from Armistice Day to Veterans' Day to honor all U.S. veterans.

We have all heard the haunting melody of "Taps" used at military funerals. It brings a lump in our throats and tears to our eyes. The story of the melody also brings much sadness.

In 1862 during the Civil War, the Union Army was near Harrison's Landing in Virginia. It was commanded by Captain Robert Ellicombe. The Confederate Army was poised for battle on the other side of a narrow strip of land. During the night, Captain Ellicombe heard a soldier moaning. It bothered him and not knowing whether it was one of his own men or one from the enemy side, he risked his life to bring the man for medical attention. Crawling on his stomach through the gunfire, he reached the wounded soldier and began pulling him back toward his encampment. When he finally reached safety, he found that the soldier was a Confederate - one of the enemy - and he was dead. Upon closer observation, he looked at the face of the man and grew numb with shock - it was his own son! It seems that the boy had left home to study music in the South. The war broke out and he was stuck far from home on the wrong side. He enlisted in the Confederate Army without telling his father.

The sorrowing father spent the rest of the night at vigil near the body of his slain son. Next morning, he asked for permission to bury his son with full military honors. His request was denied as the son was on the enemy side. However, he was given permission to bury his son with partial honors out of respect for him (father, Captain Ellicombe). He was given the right to have only one musician instead of the full Army band to play the dirge. He chose a bugler and gave him the musical score which he had found in the pocket of his dead musician son's uniform.

The haunting melody is now played at military funerals and is known as "Taps."

The words are no less touching.

Day is done
Gone the sun
From the lakes
From the hills
From the sky.
All is well,
Safely rest.
God is nigh.

A fading light
Dims the sight
And a star
Gems the sky,
Gleaming bright
From afar,
Drawing nigh
Falls the night.

Thanks and praise,
For our days,
Neath the sun,
Neath the stars,
Neath the sky,
As we go,
This we know,
God is nigh.

WHAT FAST NOT FEAST?

Yes, long before modern marketing and advertising prepared us for Christmas, a month before the day, the Orthodox Church prepared us for the Birth of Jesus Christ, Our Saviour. However, instead of feasting and celebrating, it set a period of fasting. This Fast starts on November 15/28 and is known by several names. Nativity Fast, or St. Philip's Fast (Philipovka) because it starts the day after he is commemorated, or as it is known in the West-Advent. It has long been a forgotten or neglected Lent but it has recently been "rediscovered" by Orthodox especially by those new to the faith and those who have been studying more diligently about the faith.

This Fast or Lent is of very old origin. The early Christians followed the example of the pious patriarchs and just men of the Old Testament who awaited the arrival of the Messiah by fasting and prayer. The first written note concerning it was in the Acts of the Synod of Macon in 582. In the 5th century, Leo the Great mentions the Fast and indicates that it is an old Lent and he called for the contribution of harvested fruit and vegetables.

The length and severity of the Fast differed from place to place until 1166 when its length and services were standardized at the Council of Constantinople. It is interesting to note that the Fast becomes more strict as it progresses and especially so from December 20 until "sochelnik," which is the strict lenten meal known more commonly as "Holy Night Supper."

What kind of preparations are you making for the coming of Jesus Christ in the flesh?

WHAT IS MANNA?

Manna, the "bread from heaven" sent by God to the Israelites in the wilderness of Arabia (Exodus) wasn't actually bread.

It appeared in the morning "when the dew that lay was gone up (Exodus 16:14), and it is said to be like "coriander seed, white; and the taste of it was like wafers made with honey" (16:13). In John 6:58 we read: "This is the bread which came down from heaven: not as your fathers did eat manna..." The Israelites ate manna for the forty years.

There are various theories on what manna was and whether it came from God directly or indirectly. Some think that it was a type of fast-growing moss or produced, like honey, by insects. The Israelites clearly hadn't seen anything like it before, since the words mah huh mean "what is it?"

In the materia medica, the juice of a certain kind of ash, the Fraxinus ornus, or flowering ash, a native of Sicily and other parts of southern Europe is used to make manna. The best manna is in oblong pieces or flakes of a whitish or pale yellow color, light, friable, and somewhat transparent.

We often hear "What do you think this is, manna from heaven?"

FILLED WITH THE HOLY SPIRIT

Are you filled with the Holy Spirit? The filling of the Holy Spirit is the chassis - the drive train - of our Christian experience. Let's pray:

> "O Heavenly King, the Comforter, the Spirit of Truth, who art everywhere present and fillest all things. Treasury of blessings and giver of life, come and abide in us; and cleanse us from every impurity, and save our souls, O Good One."

This prayer is one of our daily prayers and one which we sing at the beginning of classes, meetings, and other endeavors. It was one of Father Basil's favorite prayers and he talked for hours on the meaning of each phrase. He found it comforting in his last days.

What should we know about this prayer?

It was composed by the Fathers of the Church during the first centuries of the Church – as early as the third or fourth century. The Holy Spirit who descended upon the apostles is truly the fulfillment, the very crowning of the life of Jesus upon the earth. Now God dwells within the entire universe, for "the spirit of truth is everywhere present and fills all things." Jesus promised us this when He spoke to the apostles in the upper room as related in John 16:7-17: "It is better for you that I depart; for if I do not leave you the Comforter will not come unto you (and it is he who) will lead you into all truth."

The life of the Church surged forth from the descent of the Holy Spirit upon the apostles at Pentecost. The Holy Spirit is the life of the Church, in Him the presence of God continues upon earth until the second and final coming of our Lord. Our life within the Church is a continual outreach towards the Kingdom which is to come.

We can only draw near to the mystery of God in Trinity through the action of the Holy Spirit within us. No prayer can have life or meaning within us without the power of the Holy Spirit. That is why we ceaselessly invoke Him to "come and abide in us." Then we can answer: "I am filled with the Holy Spirit," when asked.

GOOD ADVICE

Do not devote yourself entirely to disciplining your body. Arrange a program that is within your capability and then concentrate on what is within. Bodily asceticism has only limited us, but true devotion is useful in all things.

He who always concentrates on the inner life becomes restrained, patient, kind and humble. He will also be able to contemplate, theologize and pray. This is what St. Paul meant when he told the Galatians (5:15): "Walk in the Spirit."

One ignorant of this spiritual path is not on his guard against impassioned conceptual images, but lets himself be entirely taken up with the body. He either becomes gluttonous, licentious, full of resentment, anger and rancor, darkening his intellect as a result, or he overdoes asceticism and loses his clarity of thought.

Not one of the things God has put at our disposal is forbidden in Scripture. The Bible limits itself to reproving excess and correcting what is unreasonable. For example, it does not forbid us from eating, having children, possessing wealth and administering it properly, only to avoid gluttony, fornication, and so on. It does not forbid us to think of these things - they were made to be thought of - avoid only dwelling on them with immoderate eagerness.

(This was written by St. Maximus the Confessor who lived from 580 to 662. He suffered greatly for his beliefs; this is why he is identified as confessor. He is known today for his mystical and ascetic writings. We printed the above because it applies to so many who are into the fitness craze.)

LOVE NEEDS EXPRESSION

The reading from Matthew 22:35-46 is one of which most of us are familiar. In verse 38 Jesus says: "Thou shalt love thy neighbor as thyself." Somehow this command to love doesn't get through to us. We may confess that we lack a strong faith, but seldom do we admit that we are deficient in love. Perhaps we feel we're as loving as the next person, and maybe even a little bit more.

We justify by thinking, after all, we're sensitive to the hurts of other people. We don't enjoy reading newspaper articles about battered wives or abused children. We shift uneasily in front of our television sets when we see little children sobbing with hunger or sitting in silent despair beyond crying.

But deep inside we know that genuine caring reaches beyond feelings to action. Caring, like steam or electricity, isn't worth much unless something happens as a result of it. Love without deeds doesn't really exist, just as talent not demonstrated in creative ways doesn't exist. Both must be expressed or they are a myth.

If you want to be more of a loving person, don't start by taking on the needs of the world. Because we can't do everything we often don't do anything, and we are discouraged before we begin. Start with caring about one person and build from there. You can't do everything but you can do something. What you can do, you should do. Love needs expression to exist.

POVERTY

A notable contribution of Christianity to religious thought has been the conviction that human failure does not necessarily mean abandonment by God but can even mean God's approval. This is a reversal of Old Testament thinking about evil and poverty. In the Old Testament people see suffering and poverty and wonder what sins have been committed. In the New Testament, suffering has nothing to do with personal sin. It can be a sign of a good life, even a sign of God's special love.

John Dalrymple

LIGHTER MOMENT

Two old men at a nudist colony for communists were sitting on the front porch. One turns to the other and says: "I say have you read Marx?"
The other answers: "Yes…I believe it's these wicker chairs."

U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
Required by 39 U.S.C. 3685

1A. Title of Publication – **The Orthodox Herald**
1B. Publication No. – **600-140**
2. Date of Filing – **October 1, 2004**
3. Frequency of Issue – **Monthly**
3A. No. of Issues Published Annually – **12**
3B. Annual Subscription Price – **$8.00**
4. Complete Mailing Address of Known Office of Publication – **8 Fairview Dr., Hunlock Creek, Luzerne, PA 18621**
5. Complete Mailing Address of the Headquarters or General Business Office of the Publisher – **P.O. Box 9, Hunlock Creek, PA 18621**
6. Full Names and Complete Mailing Address of Publisher, Editor and Managing Editor
Publisher – **The Orthodox Herald, Inc., P.O. Box 9, Hunlock Creek, PA 18621**
Editor – **Nina Stroyen, P.O. Box 9, Hunlock Creek, PA 18621**
Managing Editor – **Nina Stroyen, PO Box 9, Hunlock Creek, PA 18621**
7. Owner –
Full Name – **The Orthodox Herald, Inc.**
Complete Mailing Address – **8 Fairview Dr., Hunlock Creek, PA 18621-3333**
8. Known bondholders, mortgagees, etc. – **None**
9. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes has not changed during preceding 12 months.

10.	Average No. of Copies each issue during preceding 12 months.
A. Total No. Copies (Net Press Run)	**6100**
A.1 Paid Circulation (outside county)	**1800**
A.2 Paid Circulation (inside county)	**4264**
C. Total Paid Circulation	**6064**
G. Total Distribution (Sum of C and D)	**6064**
H. Copies Not Distributed	
1. Office Use, Leftovers, Spoiled	**36**
I. Total (Sum of E & F – should equal net press run shown in A)	**6100**

I certify that the statements made by me above are correct and complete.

Nina Stroyen, Editor

THERMOSTATS AND THERMOMETERS

Thermostats do jobs which **thermometers** can't do. A **thermostat** notes the temperature and then does something about it. It either shuts off the source of heat or cold or turns it on. A thermometer, however large and however pretty, can't do that. The thermometer merely records the temperature and is powerless to do more.

In relation to their surroundings, most people are thermometers. They observe conditions round about them and may approve or disapprove of what they note, but that is the extent of it.

By baptism and chrismation, you and I were incorporated into the Body of Christ, the church. Because of "the gift of the Holy Spirit," which we accepted, we are not only spiritual thermometers but thermostats. We not only notice conditions but we have the power to change them.

The history of the Church is the record of the upward climb of God's children. There have been detours; there have been robbers; many have fallen into ditches along the way; some, the "soft shoulders," have overturned; many travelers have been overcome by the difficulties encountered. The true Christian kept right on; and because he was not merely an observant traveler but also a thermostat, he has changed conditions when necessary along his route of travel.

We have once again come to that part of the year in which envelopes are being distributed in the parish. It is sad how many baptized feel that they "do not belong to a parish and therefore assume no part of the burden of the Church.

It is easy for them to criticize the leaders of the church, the parish priest, the parish, etc. and be thermometers. But unless they realize that their professed love for Christ and the Church must be manifested in material support for Christ's program through His Church and regular prayerful attendance at services, we shall have nothing but a plethora of well-spoken words and intentions an excess of **thermometers** and a shortage of **thermostats**.

FUNDS

ALASKA: Ethel Watlock, Elizabeth Uhrin, Lois Bedder. Robert Konshak in memory of his mother, Claudia, who died on July 15, 2004. George and Ludmila Sebastian in memory of Marie Yakovleva.
MISSION: Karen Nichols
BOTH ALASKA AND MISSION: Ann Worobey, Carolyn Herman. Nita Harris Siciliano in memory of newly-departed cousin Nancy Sharko Harris, and father Harry Phillip Harris (37th anniversary)
POSTAGE: Catherine Oluich, N.T., Ann Mizerak, Nina Kobrinetz, Carolyn Herman, Fr. John Klembara, Anna Bryniak, Maria and Feodor Popoff, Mary Vosburgh. Lenora and Steven Evancho in memory of Mary Roberts, Gregory Chick, Fr. Basil Stroyen, and for health of Claudia Sulin, Matushka Nina Stroyen and Evancho family.

LIGHTER MOMENT

The little boy said: "Grandma, I ate all the peanuts in the candy dish." Grandma soothingly answered: "That's okay, Timmy. Since I lost my dentures, I can only suck the chocolate off them anyway."

Undique (from everywhere)

If you don't know the spiritual condition of a church, just listen to the music. The singing is a dead giveaway. Dead churches don't sing; they just kind of stand there and mumble.

Angels have a key role in the Liturgy. Our Liturgy on earth is mystically a representation of the heavenly angelic liturgy. As many other aspects of the Liturgy, the angels have both a symbolic and real role. Here the symbolism points to something real: the Liturgy indeed unites us with glorification beyond our human limitations.

One of the new bibles has this version of Ecclesiastes 5:1,2: "As you enter the Temple, keep your ears open and your mouth shut! Don't be a fool who doesn't even realize it is sinful to make rash promises to God for He is in heaven and you are only here on earth, so let your words be few."

For hundreds of years, people made ornaments out of wheat. Some people believed the decorations brought luck and a good harvest in the coming year. The English called these "corn dollies" because they referred to grains, including wheat, as corn. We were given an intricately woven corn dollie made on Mount Athos, which we hung in our icon corner. Many people use them as decorations for Thanksgiving or hang them on their Christmas tree.

When did Carpatho-Rus become Carpatho-Rusyn?

The Psalter is the Old Testament book most quoted in the New Testament and has been considered an essential, non-replaceable part of Christian prayer from the beginning.

In this disposable world where everything is printed, used, recycled or trashed and there is little of the sense of the sacred and holy around us, what is the proper way to dispose of unusable prayer books, bibles, icons, etc.

If we don't properly prepare ourselves for the liturgy, we'll be bored or lost. This isn't about us. It's about Him.

Editor's Notes

We pray for our friends in Florida and other states who were affected by hurricanes. Many of them are at the age where it is difficult to cope with the cleanup and the "starting over," as one of my friends wrote. We pray for you.

I want to thank so many of you who ordered gift subscriptions this past month. I hope that others will follow your example and help get the word out about the Orthodox Church and world. "The Herald" gives a remarkably compact perspective on a very diverse set of subjects. Your giftee will be pleased and find something of interest in its breath of coverage.

In September, I attended a conference in Antiochian Village, located near Johnstown, PA. The theme was "Women Where Are You in the Life of the Church?" Women from all Orthodox Jurisdictions in the U.S. attended. The level of the presentations was impressive. There was interest not only in the women's place in the church structure but that they could play a greater part in solving some of the problems besetting the church. What a pool of energy, knowledge and nurture there exists eager to help!

Thanksgiving is celebrated this month both in the United States and in Canada. No matter what our circumstance, we have something to be grateful for. It is good for us to cultivate a spirit of thankfulness. I have a friend who is my kindred spirit. The first thing Mary D. opens her eyes in the morning, she thanks God for various things: She starts Thank you God for the morning light, Thank You God for the rain falling outside my window, Thank you God for the energy to start the busy day, etc. This spirit of thankfulness permeates her life and she is a joy to all who come in contact with her. I add: Thank you God for such a friend who has lightened my spirit when it needed it.

God Be With You,

Matushka Nina Stroyen

BIBLE QUIZ

1. What city, a seaport on the western coast of Asia Minor, was the second of the seven churches mentioned by John?
2. What city was Paul's hometown?
3. To what city in Macedonia did Paul send at least two letters?
4. What Asian city was the home of Lydia?
5. In what city were the followers of Jesus first called Christians?
6. In what Italian city was Paul met by Christians from Rome?
7. What city is usually mentioned as the southern limit of Israel?

ANSWERS:
1. Smyrna (Revelation 2:8-11)
2. Tarsus (Acts 21:39)
3. Thessalonica
4. Thystira (Acts 16:14)
5. Antioch of Syria (Acts 11:26)
6. Appi Forum (Acts 28:15)
7. Beersheba

A PLACE OF PRAYER AND WORSHIP

There are several ways we venerate icons in the church. In churches of the Slavic tradition, we find that midway down the center aisle of the church there is a table on which rests an icon, either of the patron of the church or of the saint or event commemorated that day. It is customary to venerate this icon on first entering the church.



Traditionally it is done in this way: stand before the icon, make the sign of the cross on yourself and make a bow from the waist, then cross yourself a second time and make a second bow. Then kiss the icon, then cross yourself and make a third bow.

This is traditional, but you will also find many people make the sign of the cross and then kiss the icon.

Finally, you will see people make the sign of the cross, then touch their forehead with their fingers and then make a fuller bow while touching their fingers to the floor. They follow the first procedure given in this article but with the fuller bow.



There are some families which still meet on Thanksgiving Day and celebrate it the same way they have for years. They serve the same menu with the same person making the same dish. But there are a growing number of families who choose to go out to a restaurant. No matter what you do, you might enjoy having this spectacular pumpkin dish in the evening. Prepare it ahead of time, stick it in the oven and forget it until the aroma gets to be too much. Take it out of the oven and serve over the ice cream or vanilla pudding. I'll bet it becomes part of your yearly Thanksgiving festivities.

FOR LATER PUMPKIN SAUCE

1 medium pumpkin
2 cups sliced apples
1 cup raisins
1 cup walnuts
cinnamon (about 1 tsp.) to taste
nutmeg (about 1/4 tsp.) to taste
lemon juice (about 1 Tbls.) to taste
1 cup or less brown sugar
2 qt. ice cream

Slice top off the pumpkin and reserve. Scoop the seeds from the pumpkin, leaving the pumpkin intact. Combine the apple slices, raisins, walnuts, cinnamon, nutmeg, brown sugar and lemon juice and mix well. Spoon the mixture into the pumpkin and replace the top. Put the pumpkin on a baking pan. Bake in 350° oven for 40 minutes to 2 hours depending on the size of the pumpkin. It will be done when it tests tender. Place on serving dish. Decorate with ivy or other greens. Either scoop out mixture and place on ice cream or allow your guests to scoop out the mixture and place on their servings of ice cream or pudding. Serves at least 12 and brings lots of ahs.

...009
...a year or
...for 2 years.

.................for...year(s)

Name...

Address...

City...

State ....Zip..

☐ New Subscription

☐ Renewal

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Founder
P.O. Box 9
Hunlock Creek, PA 18621

THE PAST MUST BE ABANDONED TO GOD'S MERCY.

OC06
Patriarch Athenagoras
2311 Hearst Ave
Berkeley CA 94709-1319

11
14

WINTER'S GRACE

If you're experiencing an intense feeling of loss, you'll appreciate the words of David in Psalm 55, penned during a painful time in his life. Oppressed by the wicked, hated by his enemies, and betrayed by a friend, David spoke of the anxiety and anguish that threatened to crush his spirit: "Fearfulness and trembling have come upon me, and horror has overwhelmed me." (Ps 55:5)

But instead of caving in to fear, David poured out his heart to God: "As for me, I will call upon God, and the Lord shall save me. Evening and morning and at noon I will pray, and cry aloud, and He shall hear my voice." (55:16,17)

Prayer lifts our eyes from personal tragedy to the compassion of God. It enables us to cast our burdens on the Lord instead of breaking under their weight. When our hearts are filled with pain, it's good to call on God in prayer. In prayer, God hears more than words; He listens to our hearts.

LIGHTER MOMENT

When children feel comfortable with their Sunday School teacher, they say some interesting things. Some examples:

---My grandmother is a very religious person. Even when she has a cold, she has to go to church to play bingo.

---I would like to go to heaven because I know my brother won't be there.

---Are there any devils still on earth? I think there may be one in my class.

---I think more people would come to church if it was moved to Disneyland.

Home Bible Reading Schedule

NOVEMBER 2004

1. Luke 11:29-33	17. Luke 15:1-10
2. Luke 11:34-41	18. Luke 16:1-9
3. Luke 11:42-46	19. Luke 16:15-18; 17:1-4
4. Luke 11:47-12:1	20. Luke 9:57-62
5. Luke 12:2-12	**21. Luke 12:18-21**
6. Luke 9:1-6	22. Luke 17:20-25
7. Luke 8:41-56	23. Luke 17:26-37
8. Luke 12:13-15, 22-31	24. Luke 18:15-17, 28-30
9. Luke12:42-48	25. Luke 18:31-34
10. Luke 12:48-59	26. Luke 19:12-28
11. Luke 13:1-9	27. Luke 10:19-21
12. Luke 13:31-35	**28. Luke 13:10-17**
13. Luke 9:37-43	29. Luke 19:37-44
14. Luke 10:35-37	30. Luke 19:45-48
15. Luke 14:12-15	
16. Luke 14-25-35	

BIBLE STUDY

As He was healing the unfortunate woman who had been ill for 18 years, Jesus also wanted to heal the spiritual ills of those who were witnesses to the miracle described in the Gospel from Luke 13:10-17 read on November 28.

This is what St. John Chrysostom tells us in his commentary on this reading. Jesus wanted to show the limitless compassion of God. He wanted people to realize that God was not oblivious to the suffering of His creatures, or - worse - that He derived some sort of pleasure from seeing them suffer, just because He was angry with them for sinning. Jesus wanted to make the mercy of God known to all.

In fact, as it turned out, He was very successful, for the Scripture says that "all the multitude rejoices for all the glorious things that were done by Him." That is the right response to such a revelation: joy, gratitude, praise! This response by the multitude to Jesus' healing of the woman who had been bent over by the spirit of infirmity shows that they recognized what He had done to be the work of God and rejoiced in it!

But the ruler of the synagogue saw things differently. He obviously did not recognize the miraculous intervention to be a work of God. He was concerned about a law: the law of observing the Sabbath. It is not wrong to strive to obey good and wise laws for they are the foundation of harmonious living in a civilized society. However, there are laws which are more profound than the laws of ritual observance, no matter how important and symbolic these latter may be.

It is sad to read (verse 14) that a person in charge of the spiritual welfare of God's people did not recognize the works of God Whom he was called upon to serve. There is an important warning here for us. It seems that it is not at all impossible that even people who are committed to serve God may find themselves lost in delusion.

Here there is a lesson for both the leader of the synagogue and the people. We need each other very much. We need each other for support but also to help us stay alert and on track. By His words and action, Jesus helped the ruler of the synagogue to become aware of the possibility that there were more important aspects to worshipping and serving God than being concerned only about the meticulous observance of ritual law. This seems self-evident to us - to the ruler it was not.

Are there areas of our lives that are equally open to delusion?

Fr. Dr. Ihor George Kutash